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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLV—No. 9 **July, 1957**

NEITHER the Occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the modern scientists, only because these views are opposed to Theosophy. The Theosophists, therefore, are the first to recognize the intrinsic value of science. But when its high priests resolve consciousness into a secretion from the grey matter of the brain, and everything else in nature into a mode of motion, we protest against the doctrine as being unphilosophical, self-contradictory, and simply absurd.

—H. P. BLAVATSKY

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

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A U M

If there be virtue, all the vices are known as such; they confess and flee.
—EMERSON

THEOSOPHY

Vol. XLV July, 1957 No. 9

THEOSOPHY AND "ORGANIZATION"

ONE of the lessons learned by the modern world—and still being learned, for the instruction is by no means complete—is the limit of the contribution of "organization" to the ideal of brotherhood. The powerful political movements of the twentieth century, revolutionary in name, but largely reactionary in consequence, for the most part placed their faith in organization. The worst effect, perhaps, of relying on organization to produce "unity" is the tendency to make nonconformity not merely unfortunate, or obstructionist, but an actual crime; and since the movements in question were and are ideological as well as political, the requirement of conformity reaches beyond the control of behavior, demanding also a uniformity of opinion. This is the death of brotherhood, since brotherly thought and action must be spontaneous and free. A constrained "brotherhood" can be founded on nothing but fear and hypocrisy.

The cycle of the Theosophical Movement began at a time when confidence in organization was building to a historical climax. The labor movement of the West based its hopes for economic justice almost entirely on the expectation of gaining *power,* and the objective of power was to be obtained through systematic organization of the working classes. The hope of the peoples of the West for world peace likewise rested upon confidence in organization, with the result that two large international formations have been attempted within a brief period of half a century—the League of Nations and the United Nations—both incorporating the dreams of well-intentioned men, but both becoming sources of disillusionment and, in some quarters, of tired cynicism.

The finding of a teacher of political science in a leading American university, that, of the members of his class, only a handful of anarcho-pacifists deviated from the conventional political categories of Republican and Democrat, with no one at all interested in the typical "radical" thought of recent decades, brings interesting confirmation of the decline of faith in organization as a lever to change the world for the better. Indeed, the slow spread of anarcho-pacifist attitudes among the youth of the present generation is evidence of an exactly opposite tendency.

Organization is of course a tool of value in human enterprise. The problem is never whether or not to use organization, but what sort of organization is needed, and how much. Quite obviously, the most important factor in the solution of this problem is the quality of the end that is to be achieved. Only an understanding of the end can bring wisdom to a choice of the means to reach it.

Authoritarian ends manifestly require a maximum of organization. It should be noted at once that authoritarian ends are not necessarily bad. Numerous practical ends are quite naturally authoritarian—all the ends which are reached through the guidance of experts or "authorities." The members of a free society quite willingly delegate complete technical authority to the engineers who plan and execute public construction projects. Efficiency, in construction, means a perfect coordination of human effort to execute faithfully the plans of the designers. And it is admitted without argument that the planners of the project must have complete authority within the scope of their technical competence.

A university, on the other hand, being an entirely different sort of enterprise, must scale the role of the various authoritarian functions within its organization to suit the ends that are sought. The builder of a university building, for example, enjoys the same imperious authority over the construction methods employed as any other builder. But another concept of authority prevails in the classroom. The teacher or professor, it is true, exercises a kind of authority, but his "authority," in the ideal educational situation, amounts to the right to reject *all* authorities in behalf of the learning process of his students. The last thing a teacher wants is "obedience." The only "conformity" involved in the learning process is the practice of sufficient "order" to permit the learning process to proceed. And this order, it should be noted, is not an intrinsic part of the learning process, but only a mechanical prerequisite. A piano is no part of a musical composition nor does it make

any contribution to the musicianship of the pianist. Without a score and without a player, the piano is *absolutely* mute.

Scholars have pointed out that the heavy-handed organization of the modern university is an inheritance of the Middle Ages, and not of Greek culture, where lay the practical origin of education for Western culture. Greek education was informal, unorganized. The Greeks saw no need for the apparatus of organization in teaching. Academic status and all the "machinery" of modern education becomes a little ridiculous when compared to the simplicity of the schools and methods which produced some of the greatest men of history.

It seems obvious that, the higher the aims of the enterprise, the less the organization needed, and the supreme tasks need no organization at all. Buddha did not gain enlightenment because of organization. Organization contributed not one whit to his overflowing compassion. It is true that he left organizations behind him, if the associations of monks can be called organizations, but he probably did it reluctantly, with full appreciation of the sectarianism that would result. It is certain that he wanted no more organization than was absolutely necessary and he was probably willing to leave the tasks of organization to those who wished to undertake it.

The Theosophical Movement has had to make some concessions to organization. The modes of communication in the modern world oblige at least the organization necessary to regular publication of magazines and the registry of members and their names and addresses. Then, the nineteenth century, when the Theosophical Movement began, was not so distant from the Middle Ages as we might think. The notion of status was still strong. A group of members in a given city would want a "charter" as a sign of its identity. The wisdom religion was not enough; there had to be a diploma to go with it.

While the Founders never tired of pointing out that a certificate of membership in the Theosophical Society by no means made a person a Theosophist, and that many who had never heard of the Society might be better qualified theosophists than those who had joined it, the organizational aspect of the Movement commanded great attention. Col. Olcott and his supporters laid extraordinary emphasis on "headquarters" and Adyar, as though the truth was an emanation of the site where the records of membership were kept and the documents of the organization preserved.

Actually, the worship of organization is a kind of secular version of the doctrine of apostolic succession. It lends a specious authority to all those who enjoy "place" in organization, regardless of the content in what they say. This is tragically misleading to the inquirer who wants to know what Theosophy is about, since the emphasis on organization invariably hides weakness in philosophy, so that, at the outset, the inquirer is given no encouragement to develop his discrimination.

This sort of thing is the precise opposite of what H. P. Blavatsky intended. She came to the world to do many things, but one of her most important objectives was to stimulate the intellectual and moral intelligence of the race to find within itself the criteria of truth. This is what she set out to do, and one of the means she afforded toward this end is the body of literature, her books and articles, through study of which students of Theosophy might become truly independent thinkers, free of any and all "authorities." That, indeed, *is* Theosophy, and, distinctively and uniquely, we owe it to H.P.B.

Fundamentally and in detail, the Theosophical Movement is a movement devoted to the education of man. Of organization it has virtually no need, save for the necessity of keeping the books in print and to provide the conveniences and facilities for study and promulgation of Theosophical teachings. Of all human enterprises, the Theosophical enterprise, having the highest conceivable objective, ultimately subjective in character—relating to attitudes and motives, and wisdom in action—has the least need of organization, even in these days of "total" organization. Indeed, the spontaneous character of Theosophical work and inspiration may be the only possible antidote and corrective of the excesses of organization in the world of today, and of the delusions which these excesses foster.

The Theosophic ideal of Brotherhood is profoundly related to Theosophy conceived as education. Western man is all too prone to suppose that he cannot be "brotherly" except through an organization, and that when he has "joined" an organization, his obligations have somehow been fulfilled. But brotherhood antedated all human organizations and will survive them all, since, at best, organizations are but the machinery of human association at a certain stage of identification with material existence.

CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION

MR. Chairman, Fellow Theosophists, Ladies and Gentlemen: The title of what I am about to say to you is CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION. Now what is a cycle? It has nothing to do with the word psychic, and I am sorry to have to say that, because I heard some people this morning repeat the title as "psychic" instead of "cyclic," seeming to think perhaps that that was the same thing, or had some relation to it. The word cyclic is derived from the Greek word *Kuklos,* or a ring. It has been turned in the English language into the word cycle, by the process of saying Kykle, and then cycle. The corresponding word in the Sanscrit is *Kalpa,* which has in fact a wider and a deeper meaning; because cycle in English is a word which covers, is used for, and thus somewhat confuses, many cycles. It is used for the small cycles, and the larger cycles, the intermediate cycles and the great ones, whereas the word *Kalpa* means and implies only one cycle of a large size, and the smaller cycles within that are designated by other words.

What is a cycle? It is a circle, a ring. But not properly a ring like a wedding ring, which runs into itself, but more properly like a screw thread, which takes the form of a spiral, and thus beginning at the bottom, turns on itself, and goes up. It is something like the great Horseshoe Curve in the Pennsylvania Railroad. There you go around the curve at the lower end; you go down into the horseshoe, and as you turn the grade rises, so that when you arrive at the opposite side you have gotten no further than the beginning, but you have risen just the distance between the two ends of the grade.

But what do we mean by a cycle in Theosophy, in our own investigations of nature, or man, or civilization, or our own development, our own origin, our own destiny? We mean by cycle, just what the Egyptians, the Hindoos and the philosophers of the Middle Ages meant by it; that is, that there is a periodical return or cycling back, circling back of something from some place once more. That is why it is called cycle, inasmuch as it returns upon itself, seemingly; but in the Theosophical doctrine, and in the ancient doctrines, it is always a little higher in the

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NOTE.—This lecture was delivered by William Q. Judge before the Convention of the Theosophical Society, April 25, 1892. It was last reprinted in THEOSOPHY for January and February, 1942.

sense of perfection or progress. That is to say, as the Egyptians held, cycles prevail everywhere, things come back again, events return, history comes back, and so in this century we have the saying: "History repeats itself."

But where do Theosophists say that cyclic law prevails? We say that it prevails everywhere. It prevails in every kingdom of nature, in the animal kingdom, the mineral world, the human world; in history, in the sky, on the earth, we say that not only do cycles pertain, and appertain, and obtain in and to the earth and its inhabitants, but also in what the Hindoos call the three kingdoms of the universe, the three worlds; that is, that below us, ourselves, and that above.

Now, if you will turn to Buckle, a great writer of the English school, you will find him saying in one of his standard books, a great book often quoted, that there is no doubt cyclic law prevails in regard to nations, that they have come back apparently the same, only slightly improved or degraded, for there is also a downward cycle included within those that rise; but Buckle did not discover a law. He simply once more stated what the ancients had said over and over again. And it has always seemed to me that if Buckle and other people of that kind would pay a little more attention to the ancients, they would save themselves a great deal of trouble, for he obtained his law by much delving, much painstaking labour, whereas he might have gotten the law if he had consulted the ancients, who always taught that there were cycles, and that there always will be cycles.

Among the ancients they had a great many large and important cycles. In their classification they had a Saros and a Naros, which are not understood to-day by us. They are known to some extent, but what exactly they are, we do not know. The Egyptians taught there was a great sidereal cycle, and that is recognized to-day, at last; that is the cycle of 25,000 years, the great one caused by the fact that the sun went through the signs of the Zodiac in that length of time. Now, I do not assume that you know nothing about astronomy, but in order to make it clear, it will be better for me to state this over and over again, just as it is. The sun goes through the signs of the Zodiac from day to day and from year to year, but at the same time, in going through the signs of the Zodiac, he goes back slowly, like the hands of the clock ticking off the time. In going through that period he comes back to the same point again, and retards himself, or goes back; that is called the precession of the equinoxes, and it is so many seconds in such a length of time.

Those seconds in the sky turned into time show you that the sun takes 25,000 and odd years to come back to the place from which he started out at any particular time; that is to say, if you imagine that on the first of April, this year, the sun was in such a degree of Aries, one of the signs of the Zodiac, he will not get back to that sign by the precession of the equinoxes until 25,000 years have passed away.

Now, the sun is the centre of our solar system and the earth revolves around it, and as the earth revolves she turns upon her axis. The sun, it is known now by astronomers, as it was known by the ancients (who were ourselves in fact), revolves around a centre. That is, that while we are going around the sun, he is going around some other centre, so that we describe in the sky not a circle around the sun, but a spiral, as we move with the sun around his enormous orbit. Now do you grasp that idea exactly? It is a very important one, for it opens up the subject to a very large extent. There is a star somewhere in the sky, we do not know where—some think it is Alcyone, or some other star, some think it may be a star in the Pleiades, and some others think it is a star somewhere else—but they know by deduction from the known to the unknown, as Brother Thomas told you this morning, that the sun is attracted himself by some unknown centre, and that he turns around it in an enormous circle, and as he turns, of course he draws the earth with him. In the course of 25,000 years in going around the signs of the Zodiac, he must take the earth into spaces where it has never yet been, for when he reaches this point in Aries, after 25,000 years it is only apparently the same point, just as when I came around the curve of the Horseshoe, I started around the first point and went around the curve, came back to the same point, but I was higher up; I was in another position. And so, when the sun gets back again to the point in Aries, where he was on the first of April this year, he will not be in the exact position in the universe of space, but he will be somewhere else, and in his journey of 25,000 years through billions upon billions of miles, he draws the earth into spaces where she never was before, and never will be as that earth again. He must draw her into cosmic spaces where things are different, and thus cause changes in the earth itself, for changes in cosmic matter in the atmosphere, in the space where the sun draws the earth, must affect the earth and all its inhabitants. The ancients investigated this subject, and declared long ago this 25,000 years cycle, but it is only just lately, so to speak, that we are beginning to say we have discovered this. We know, as Nineteenth century astron-

omers, that it is a fact, or that it must be a fact, from deduction, but they knew that it was a fact because they had observed it themselves and recorded the observations.

The Egyptians had also the cycle of the Moon, which we know, and they had more cycles of the moon than we have, for the moon not only has her cycle of twenty-eight days, when she changes from full to disappearance, and then again to youth, but she also has a period of return somewhere over fourteen years, which must itself have its effect upon the earth.

Then they said, also, that the human soul had its cycles, it being 5,000 years. That is, the man died, or the king died, and his body was turned into a mummy in the hope that when, after his five thousand years cycle had elapsed and he came back once more to earth, he would find his mummy there? No; but that no one else should have taken his mummied atoms and made a bad use of them. Mummification is explained by us in another way. Their knowledge of the law of cycles caused them to make the first mummy. They held that a human soul returned; they also held that all atoms are alive, just as we do; that they are sensitive points; that they have intelligence belonging to the plane on which they are, and that the man who misuses atoms of matter, such as you have in your bodies and your brains, must stand the consequences. Consequently, saying that to themselves, they said, "If I die, and leave those atoms, which I have used so well, perhaps some other man will take them and use them badly, so I will preserve them as far as possible until I return, and then by a process destroy the combination of atoms, absorb them into some place, or position, where they might be put to good use." That may seem offensive to some to-day, but I am merely repeating the theory. I am not saying whether I believe it or not.

The ancient Egyptians who held these theories have disappeared and left nothing but the pyramids, the temples of Thebes, the Sphinxes and all the great monuments which are slowly being discovered by us. Where have they gone? Have they come back? Do the Copts now in Egypt represent them? I think not, although heredity is the boasted explanation of everything. The Copts are their descendants? They know nothing, absolutely nothing but a simple language, and they live the life of slaves, and yet they are the descendants of the ancient Egyptians! What has become of them? The ancient Egyptians we think were co-labourers with the ancient Hindoos, whose cycle remains; that is to say, whose descendants remain, holding the knowledge, in part,

of their fore-fathers, and we find that the Hindoos have held always the same theories as to cycles as the Egyptians held. They divided the ages of the world. They say manifestation begins, and then it lasts for a period called a Kalpa, an enormous number of years; that Kalpa is divided into ages. The small cycle is composed of a large number of years; one will be four thousand, another four hundred thousand, another will be a million, and so on, making a total which we cannot grasp with the mind but which we can write upon the paper.

Now, the idea of cycles came from the Hindoos, through the nations who spread out from there, for it is admitted that the land of the Hindustan is the cradle of the race. The Aryan race came down into Christendom, so that we find the Christians, the Romans, the Greeks and all people around that time holding the same theories as to cycles; that is that cyclic law prevails everywhere. We find it in the ancient mystics, the Christian mystics, the middle age mystics and the mystics of times nearer to ours.

If you will read the works of Higgins, who wrote the Anacalypsis, you will find there laborious compilations and investigations on the subject of the cycles. Do they obtain? Is there such a thing as a cycle which affects human destiny?

Coming closer to our own personal life, we can see that cycles do and must prevail, for the sun rises in the morning and goes to the centre of the sky, descends in the west; the next day he does the same thing, and following him, you rise. You come to the highest point of your activity, and you go to sleep. So day follows night and night follows day. Those are cycles, small cycles, but they go to make the greater ones. You were born, at about seven years of age you began to get discretion to some extent. A little longer and then you reach manhood, then you begin to fall, and at last you finish the great day of your life when body dies.

In looking at nature we also find that there are summer and winter, spring and autumn. These are cycles, and every one of them affects the earth, with the human beings upon it.

The esoteric doctrine that Brother Mead has been talking about, the inner doctrine of the old theosophists and the present day theosophists, to be found in every old literature and religious book, is that cyclic law, is the supreme law governing our evolution; that reincarnation, which we talk so much about, is cyclic law in operation and is supreme. For what is reincarnation but coming back again to life, just what the

ancient Egyptians taught and which we are finding out to be probably true, for in no other way than by this cyclic law of reincarnation can we account for the problems of life that beset us; with this we account for our own character, each one different from the other, and with a force peculiar to each person.

This being the supreme law, we have to consider another one, which is related to it and contained in the title I have adopted. That is the law of the return of impressions. What do we mean by that? I mean, those acts and thoughts performed by a nation—not speaking about the things that affect nature, although it is governed by the same law—constitute an impression. That is to say, your coming to this convention creates in your nature an impression. Your going into the street and seeing a street brawl creates an impression. Your having a quarrel last week and denouncing a man, or with a woman and getting very angry, creates an impression in you, and that impression is as much subject to cyclic law as the moon, and the stars, and the world, and is far more important in respect to your development—your personal development of evolution—than all these other great things, for they affect you in the mass, whereas these little ones affect you in detail.

This Theosophical doctrine in respect to cycles, and the evolution of the human race, I think is known to you all, for I am assuming that you are all theosophists.

It is to be described somewhat in this way: Imagine that before this earth came out of the gaseous condition there existed an earth somewhere in space, let us call it the moon, for that is the exact theory. The moon was once a large and vital body full of beings. It lived its life, went through its cycles, and at last having lived its life, after vast ages had passed away, came to the moment when it had to die; that is the moment came when the beings on that earth had to leave it, because its period had elapsed, and then began from that earth the exodus. You can imagine it as a flight of birds migrating. Did you ever see birds migrate? I have seen them migrate in a manner that perhaps not many of you have. In Ireland, and perhaps in England, the swallows migrate in a manner very peculiar. When I was a boy, I used to go to my uncle's place where there was an old mass of stone ruins at the end of the garden, and by some peculiar combination of circumstances the swallows of the whole neighbouring countries collected there. The way they gathered there was this: When the period arrived, you could see them coming in all parts of the sky and they would settle down and

twitter on this pile of stone all day, and fly about. When the evening came—twilight—they raised in a body and formed an enormous circle. It must have been over forty feet in diameter, and that circle of swallows flew around in the sky, around this tower, around and around for an hour or two, making a loud twittering noise, and that attracted from other places swallows who had probably forgotten the occasion. They kept that up for several days, until one day the period arrived when they must go, and they went away—some were left behind, some came a little early, and some came too late. Other birds migrate in other ways. And so these human birds migrated from the moon to this spot where the earth began (I don't know where it is—a spot in space—) and settled down as living beings, entities, not with bodies, but beings, in that mass of matter, at that point in space, informed it with life, and at last caused this earth to become a ball with beings upon it. And then cycles began to prevail, for the impressions made upon these fathers when they lived in the ancient—mind fails to think how ancient—civilization of the moon, came back again when they got to this earth, and so we find the races of the earth rising up and falling, rising again and falling, rising and falling, and at last coming to what they are now, which is nothing to what they will be, for they go ever higher and higher. That is the theory, broadly, and in that is included the theory of the races, the great seven races who inhabited the earth successively, the great seven Adams who peopled the earth; and at last when this earth shall come to its time of life, its period, all the beings on it will fly away from it to some other spot in space to evolve new worlds as elder brothers who have done the same thing before in other spaces in nature. We are not doing this blindly. It has been done before by others—no one knows when it began. It had nothing in the way of a beginning, it will have no end, but there are always elder brothers of the race, who live on. As some have written, we cannot turn back the cycles in their course. The fire of patriotism cannot prevail against the higher destiny which will plunge a nation into darkness. All we can do is to change it here and there a little. The elder brothers are subject to law, but they have confidence and hope, because that law merely means that they appear to go down, in order to rise again at a greater height. So that we have come up through the cyclic law from the lowest kingdoms of nature. That is, we are connected in an enormous brotherhood, which includes not only the white people of the earth and black people of the earth, and the yellow people, but the animal kingdom,

the vegetable kingdom, the mineral kindgom and the unseen elemental kingdom. You must not be so selfish as to suppose that it includes only men and women. It includes everything, every atom in this solar system. And we come up from lower forms, and are learning how to so mould and fashion, use and abuse, or impress the matter that comes into our charge, into our bodies, our brains and our psychical nature, so that that matter shall be an improvement to be used by the younger brothers who are still below us, perhaps in the stone beneath our feet. I do not mean by that that there is a human being in that stone. I mean that every atom in the stone is not dead matter. There is no dead matter anywhere, but every atom in that stone contains a life, unintelligent, formless, but potential, and at some period in time far beyond our comprehension, all of those atoms in that stone will have been released. The matter itself will have been refined, and at last all in this great cycle of progress will have been brought up the steps of the ladder, in order to let some others lower still in a state we cannot understand come up to them.

That is the real theory. Is that superstition? If you believe the newspapers that is superstition, for they will twist and turn everything you say. Your enemies will say you said there was a man in that stone, and that you have been a stone. You have not been a stone, but the great monad, the pilgrim who came from other worlds has been in every stone, has been in every kingdom, and now has reached the state of man, to show whether he is able to continue being a man, or whether he will once more fall back, like the boy at school who will not learn, into the lowest class.

Now then, this law of impressions I have been talking about can be illustrated in this way: If you look at one of these electric lights—take away all the rest, leaving one only, so as to have a better impression—you will find the light makes an image on the retina, and when you shut your eye, this bright filament of light made by a carbon in an incandescent lamp will be seen by you in your eyes. You can try it, and see for yourselves. If you keep your eye closed and watch intently, you will see the image come back a certain number of counts, it will stay a certain number of counts, it will go away in the same length of time and come back again, always changing in some respect, but always the image of the filament, until at last the time comes when it disappears apparently because other impressions have rubbed it out or covered it over. That means that there is a return even in the retina of the impres-

sion of this filament. After the first time, the colour changes each time, and so it keeps coming back at regular intervals, showing that there is a cyclic return of impression in the retina, and as Brother Thomas said this morning, if that applies in one place, it applies in every place. And when we look into our moral character we find the same thing, for as we have the tides in the ocean, explained as they say by the moon,—which in my opinion does not explain it, but of course, being no scientist, my view is not worth much—so in man we have tides, which are called return of these impressions; that is to say, you do a thing once, there will be a tendency to repeat itself; you do it twice, and it doubles its influence, a greater tendency to do that same thing again. And so on all through our character shows this constant return of cyclic impression. We have these impressions from every point in space, every experience we have been through, everything that we can possibly go through at any time, even those things which our forefathers went through. And that is not unjust for this reason, that our forefathers furnished the line of bodily encasement, and we cannot enter that line of bodily encasement unless we are like unto it, and for that reason we must have been at some point in that cycle in that same line or family in the past, so that I must have had a hand in the past in constructing the particular family line in which I now exist, and am myself once more taking up the cyclic impression returning upon me.

Now this has the greatest possible bearing upon our evolution as particular individuals, and that is the only way in which I wish to consider the question of evolution here; not the broad question of the evolution of the universe, but our own evolution, which means our bodily life, as Madame Blavatsky, repeating the ancients, said to us so often, and as we found said by so many of the same school. An opportunity will arise for you to do something; you do not do it; you may not have it again for one hundred years. It is the return before you of some old thing that was good, if it is a good one, along the line of the cycles. You neglect it, as you may, and the same opportunity will return, mind you, but it may not return for many hundred years. It may not return until another life, but it will return under the same law.

Now take another case. I have a friend who is trying to find out all about theosophy, and about a psychic nature, but I have discovered that he is not paying the slightest attention to this subject of the inevitable return upon himself of these impressions which he creates. I discovered he had periods of depression (and this will answer for everybody),

when he had a despondency that he could not explain. I said to him, you have had the same despondency, may-be seven weeks ago, may-be eight weeks ago, may-be five weeks ago. He examined his diary and his recollection, and he found that he had actual recurrences of despondency about the same distance apart. Well, I said, that explains to me how it is coming back. But what am I to do? Do what the old theosophists taught us; that is, we can only have these good results by producing opposite impressions to bad ones. So, take this occasion of despondency. What he should have done was, that being the return of an old impression, to have compelled himself to feel joyous, even against his will, and if he could not have done that, then to have tried to feel the joy of others. By doing that, he would have implanted in himself another impression, that is of joy, so that when this thing returned once more, instead of being of the same quality and extension, it would have been changed by the impression of joy or elation and the two things coming together would have counteracted each other, just as two billiard balls coming together tend to counteract each other's movements. This applies to every person who has the blues. This does not apply to me, and I think it must be due to the fact that in some other life I have had the blues. I have other things, but the blues never.

I have friends and acquaintances who have these desponding spells. It is the return of old cyclic impressions, or the cyclic return of impressions. What are you to do? Some people say, I just sit down and let it go; that is to say, you sit there and create it once more. You cannot rub it out if it has been coming, but when it comes, start up something else, start up cheerfulness, be good to some one, then try to relieve some other person who is despondent, and you will have started another impression, which will return at the same time. It does not make any difference if you wait a day or two to do this. The next day, or a few days after will do, for when the old cyclic impression returns, it will have dragged up the new one, because it is related to it by association.

This has a bearing on the question of the civilization in which we are a point ourselves.

Who are we? Where are we going? Where have we come from? I told you that the old Egyptians disappeared. If you inquire into Egyptian history, the most interesting because the most obscure, you will find, as the writers say, that the civilization seems to rise to the zenith at once. We do not see when it began. The civilization was so great it must have existed an enormous length of time to get to that

height, so that we cannot trace it from its beginning, and it disappears suddenly from the sky; there is nothing of it left but the enormous remains which testify to these great things, for the ancient Egyptians not only made mummies in which they displayed the art of bandaging that we cannot better, but they had put everything to such a degree of specialization that we must conclude they had many centuries of civilization. There was a specialist for one eye and a specialist for the other, a specialist for the eyebrow, and so on. In my poor and humble opinion, we are the Egyptians.

We have come back again, after our five thousand or whatever years' cycle it is, and we have dragged back with us some one called the Semitic race, with which we are connected by some old impression that we cannot get rid of, and so upon us is impinged that very Semitic image. We have drawn back with us, by the inevitable law of association in cyclic return, some race, some personages connected with us by some acts of ours in that great old civilization now disappeared, and we cannot get rid of it; we must raise them up to some other plane as we raise ourselves.

I think in America is the evidence that this old civilization is coming back, for in the theosophical theory nothing is lost. If we were left to records, buildings and the like, they would soon disappear and nothing could ever be recovered; there never would be any progress. But each individual in the civilization, wherever it may be, puts the record in himself, and when he comes into the favourable circumstances described by Patanjali, an old Hindoo, when he gets the apparatus, he will bring out the old impression. The ancients say each act has a thought under it, and each thought makes a mental impression; and when the apparatus is provided, there will then arise that new condition, in rank, place and endowment.

So we retain in ourselves the impression of all the things that we have done, and when the time comes that we have cycled back, over and over again, through the middle ages perhaps, into England, into Germany, into France, we come at last to an environment such as is provided here, just the thing physically and every other way to enable us to do well, and to enable the others who are coming after us. I can almost see them; they are coming in a little army from the countries of the old world to endeavour to improve this one; for here ages ago there was a civilization also, perhaps we were in it then, perhaps anterior to the ancient Egyptians. It disappeared from here, when we do not know,

and it left this land arid for many thousands of years until it was discovered once more by the Europeans. The ancient world, I mean Europe, has been poisoned, the land has been soaked with the emanations, poisoned by the emanations of the people who have lived upon it; the air above it is consequently poisoned by the emanations from the land; but here in America, just the place for the new race, is an arable land which has had time over and over again to destroy the poisons that were planted here ages and ages ago. It gives a new land, with vibrations in the air that stir up every particle in a man who breathes it, and thus we find the people coming from the old world seeming to receive through their feet the impressions of an American country. All this bears upon our civilization and race.

We are here a new race in a new cycle, and persons who know say that a cycle is going to end in a few years and a new one begin, and that ending and beginning will be accompanied by convulsions of society and of nature. We can all almost see it coming. The events are very complete in the sky. You remember Daniel says, "A time, half a time, and a time," and so on, and people in the Christian system have been trying to find out the time when the time began, and that is just the difficulty. We do not know when the time began. And the only person who in all these many years has made a direct statement is Madame Blavatsky, and she said, "A cycle is ending in a few years, you must prepare." So that it was like the old prophets who came to the people and said, "Prepare for a new era of things, get ready for what you have to do." That is just what this civilization is doing. It is the highest, although the crudest, civilization now on the earth. It is the beginning of the great civilization that is to come, when old Europe has been destroyed; when the civilizations of Europe are unable to do any more, then this will be the place where the new great civilization will begin to put out a hand once more to grasp that of the ancient East, who has sat there silently doing nothing all these years, holding in her ancient crypts and libraries and records the philosophy which the world wants, and it is this philosophy and this ethics that the Theosophical Society is trying to give you. It is a philosophy you can understand and practise.

It is well enough to say to a man, "Do right," but after a while, in this superstitious era, he will say, "Why should I do right, unless I feel like it?" When you are showing these laws, that he must come back in his cycle; that he is subject to evolution; that he is a reincarnated pilgrim soul, then he will see the reason why, and then in order to get

him a secure basis, he accepts the philosophy, and that is what the Theosophical Society and the theosophical movement are trying to do. Brother George Mead said the other day, in speaking of a subject like this, that the great end and aim is the great renunciation. That is, that after progressing to great heights, which you can only do by unselfishness, at last you say to yourself, "I may take the ease to which I am entitled." For what prevails in one place must prevail in another, and in the course of progress we must come at last to a time when we can take our ease, but if you say to yourself, "I will not take it, but as I know this world and all the people on it are bound to live and last for many thousand years more, and if not helped perhaps might fail, I will not take it but I will stay here and I will suffer, because of having greater knowledge and greater sensitiveness"—this is the great renunciation as theosophy tells us. I know we do not often talk this way, because many of us think that the people will say to us at once when we talk of the great renunciation, "I don't want it; it is too much trouble." So generally we talk about the fine progress, and how you will at last escape the necessity of reincarnation, and at last escape the necessity of doing this or that and the other, but if you do your duty, you must make up your mind when you reach the height, when you know all, when you participate in the government of the world—not of a town, but the actual government of the world and the people upon it—instead of sleeping away your time, you will stay to help those who are left behind, and that is the great renunciation. That is what is told of Buddha, and of Jesus. Doubtless the whole story about Jesus, which cannot be proved historically to my mind, is based upon the same thing that we call renunciation. He was crucified after two or three years' work. But we say it means that this being divine resolves he will crucify himself in the eyes of the world, in the eyes of others, so that he can save men. Buddha did the same thing long before Jesus is said to have been born. The story that he made the great renunciation just means that which I have been telling you, instead of escaping from this horrible place, as it seems to us. For this is indeed horrible, as we look at it, surrounded by obstructions, liable to defeat at any moment, liable to wake up in the morning after planning a great reform, and see it dashed to the ground. Instead of escaping all that, he remained in the world and started his doctrine, which he knew at least will be adhered to by some. But this great doctrine of renunciation teaches that instead of working for yourself, you will work to know everything, to do everything in your

power for those who may be left behind you, just as Madame Blavatsky says the *Voice of the Silence,* "Step out of the sunshine into the shade, to make more room for others."

Isn't that better than a heaven which is reached at the price of the damnation of those of your relatives who will not believe a dogma? Is this not a great philosophy and a great religion which includes the salvation and regeneration, the scientific upraising and perfecting of the whole human family, and every particle in the whole universe, instead of imagining that a few miserable beings after seventy years of life shall enter into paradise, and then they look behind to see the torments in hell of those who would not accept a dogma?

What are these other religions compared with that? How any man can continue to believe such an idea as the usual one of damnation for merely unbelief I cannot comprehend. I had rather—if I had to choose—be an idolator of the most pronounced kind, who believed in Indra, and be left with my common reasoning, than believe in such a doctrine as that which permits me to suppose that my brother who does not believe a dogma is sizzling in hell while I, by simply believing, may enjoy myself in heaven.

Theosophists, if they will learn the doctrine and try to explain it, will reform this world. It will percolate everywhere, infiltrate into every stratum of society and prevent the need of legislation. It will alter the people, whereas you go on legislating and leaving this world's people as they are, and you will have just what happened in France. Capitalists in that day, in the day of the revolution—that is the royalists—oppressed the people. At last the people rose up and philosophers of the day instituted the reign of reason, and out of the reign of reason—mind you they had introduced there a beautiful idea of mankind, that idea struck root in a soil that was not prepared—came the practice of murdering other people by the wholesale until streams of blood ran all over France. So you see if something is not done to raise the people what the result will be. We have seen in Chicago the result of such acts, the mutterings of such a storm if the theosophical philosophy—call it by any other name you like—is not preached and understood. But if these old doctrines are not taught to the race you will have a revolution, and instead of making progress in a steady, normal fashion, you will come up to better things through storm, trouble and sorrow. You will come up, of course, for even out of revolutions and blood there comes progress, but isn't it better to have progress without that?

And that is what the theosophical philosophy is intended for. That is why the Mahatmas we were talking about, directing their servant H. P. Blavatsky, as they have directed many before, came out at a time when materialism was fighting religion and was about getting the upper hand, and once more everything moved forward in its cyclic way and these old doctrines were revivified under the guidance of the theosophical movement. They are doctrines that explain all problems and in the universal scheme give man a place as a potential god.

Universal View of History

The historians give too little time to their task, and the world produces too few historians. For, to write the history even of one period, it requires the lifetime study of several observers who must examine the different aspects of that period from their different points of view. The summary of their examination—this is the *universal* view of history as advanced by Spinoza, Bergson, and Bousset—would point to one conclusive truth: *History is the Drama of Providence enacted against the backdrop of eternity.*

The plot is rational, inevitable, complete. Nothing happens by chance. Every act, every line, every life is a necessary part of an integrated whole. Every written history is a condensation of the drama, and the history is as valuable as the condensation is accurate. But accuracy alone is not enough. The adequate history must be not only faithful to, but representative of, the spirit of the original. To understand the entire spirit, we must get the entire view. When we read a history of kings, or of battles, or of individual ambitions of countries or races or men, we are like prisoners chained in a cell looking out upon the world through a narrow window. We see but a little part of the landscape, and we get no clear idea of the fusion of this little picture into the landscape of the universe. It is the final purpose of history to give us a complete story of the universe. And this is nothing less than a complete philosophy of life.

—Henry Thomas

NOTES ON THE TAO TE KING

THE intent in this series of commentaries on contrasting philosophical and religious texts is to suggest that the process of making one's *own* "notes" during scriptural study best stimulates the imagination of the student. Of scholarly experts in respect to every division and subdivision of religious thought there are a great many, and their researches may often clarify some particular point for our own untutored cogitations. But since the theosophical point of view, as demonstrated by H. P. Blavatsky, is one which regards all doctrinal or verbal forms as being in a transitional rather than a fixed state, "authority" in respect to the great scriptures of the world is most likely to have a debilitating effect upon the creative resources of the individual mind. A great scripture, like a great work of art, should be approached anew each day, as if it were fresh to us and we to it. For *we,* it is to be hoped, have ourselves changed and grown in perspective meanwhile, even if only to a small degree. From this point of view, then, the attempt to remember what we have heard or read about the interpretation of a passage or a chapter is not really very important, unless we use such remembrance as no more than a point for further departure.

All the profound scriptures are imbued with a special kind of magic. In studying the *Bhagavad-Gita* one comes to see something of what is meant by the term "mystery religion." Certainly, many of the metaphors and symbols employed may seem confusing at first glance, only later yielding a germinal idea or perception. In the *Dhammapada,* we find ourselves engaged in gradually weaving our own web of psychological and ethical philosophy, as correlations between the Buddha's various sayings begin to establish themselves in our minds. And then, of course, most importantly from the theosophical point of view, the correlations which link various scriptures are especially illuminating, for they demonstrate the reality of the existence of that universal Wisdom Religion which the word Theosophy represents. The Theosophical Movement is revealed whenever any individual comes to see that, as Professor C. J. Ducasse has put it, "the idea of religion anyone is likely to have formed is inevitably provincial if he has based it only on the nature of his own religion or even of the few others most widely represented."

The study of "comparative religions" is important, however, for more than this reason alone. Any institutionalization of opinion or

belief is simply the combined spiritual inertia of individuals, writ large on the pages of social history. As all the great teachers of mankind have made clear, a man reaches full stature only when he can stand alone, when his beliefs and "religion" come from that mysterious temple housing his private intuitions. But before he can stand alone in true self-reliance he must be willing—fully and open-mindedly willing—to let his search for truth carry him where it will. The contrary opinions or beliefs of others are not to be met defensively, or with hostility, but respected for the portion of truth they may contain, even though this often lies hidden beneath surface expression. To study religions comparatively, then, is a means by which the most important work of man may be approximated at the level of communal enterprise.

The same may be said of time-honored myths and legends. Each, as Madame Blavatsky demonstrated in her *Secret Doctrine,* carries with it those intuitive perceptions of psychological truth which lend it the strength for continuance. Students of even the simplest mythologies are able to conclude that, in the words of Joseph Campbell, "the metaphors by which they live, and through which they operate, have been brooded upon, searched, and discussed for centuries—even millenniums; they have served whole societies, furthermore, as the mainstays of thought and life. The culture patterns have been shaped to them. The youth have been educated, and the aged rendered wise, through the study, experience, and understanding of their effective initiatory forms." Professor Campbell, in his *Hero With a Thousand Faces,* then adds this important theosophical dimension:

> And if this be true of the comparatively simple folk mythologies (the systems of myth and ritual by which the primitive hunting and fishing tribes support themselves), what may we say of such magnificent cosmic metaphors as those reflected in the great Homeric epics, the *Divine Comedy* of Dante, the Book of Genesis, and the timeless temples of the Orient? Until the most recent decades, these were the support of all human life and the inspiration of philosophy, poetry, and the arts. Where the inherited symbols have been touched by a Lao-tse, Buddha, Zoroaster, Christ, or Mohammed—employed by a consummate master of the spirit as a vehicle of the profoundest moral and metaphysical instruction—obviously we are in the presence rather of immense consciousness than of darkness.

And now we turn to Lao Tzu and the *Tao Te King.* The spelling and pronunciation of the title of this work, we are informed by capable

scholars, are misleading, but are used so commonly that they have been preserved in the Cunningham Press edition which is presently most easily available to readers of THEOSOPHY through The Theosophy Company. The Foreword of that volume (which also contains a portion of *The Upanishads*) treats of Lao Tzu briefly, while explaining the selection of Lionel Giles' translation:

> Little is known of Lao Tzu save that he lived some fifty years before Confucius, that he passed most of his life in the Chinese province of Chou, and that, at great age, he set out for the Western frontier and was never heard from again. The *Tao Te King,* sometimes rendered "Treatise of the Way and of Virtue," is a book which relies upon intimation and paradox to convey what Lionel Giles has called a "well-defined though rudimentary outline of a great system of transcendental and ethical philosophy."

M. E. Reynolds, who contributed a translation of the *Tao Te King* in 1919, provides this brief commentary in an essay entitled, "All We Know About Laotzu":

> Laotzu lived in Cheu for a long time; he prophesied the decay of that state and in consequence was obliged to depart, and went to the frontier. The officer at the border post was Yin-hi, who said to Laotzu, "If you are going to leave us, will you not write a book by which we may remember you?" Thereupon Laotzu wrote a book of sonnets in two parts, comprising in all about five thousand characters. In this book he discussed his conception of the Vitality of the Tao. He left this book with the soldier, and departed, no one knows whither.

Confucius, who becoming venerable during the days of Lao Tzu's then puzzling teachings, once remarked, "I have just seen Lao Tzu. Can it be said, he is as difficult to understand as the dragon? He teaches the vitality of Tao. His doctrine appears to lead one to aspire after self-effacement and obscurity." And it is not difficult to understand why Confucius puzzled over Lao Tzu as much as he admired him. Confucius was a moral teacher; Lao Tzu was not, in any sense, a moralist. Lao Tzu not only believed that the best government was the government which governed the least—he also believed that the man who governed himself with least recourse to doctrinal forms or moral codes came the closest to self-realization. To discover why Lao Tzu so taught and why he was not simply a forerunner of western "anarchism" we have only to turn to the memorable first passages of the *Tao Te King,* expressed in these words:

> The Tao which can be expressed in words is not the eternal Tao; the name which can be uttered is not its eternal name. Without a name, it is the Beginning of Heaven and Earth; with a name, it is the Mother of all things. Only one who is eternally free from earthly passions can apprehend its spiritual essence; he who is ever clogged by passions can see no more than its outer form. These two things, the spiritual and the material, though we call them by different names, in their origin are one and the same. This sameness is a mystery,—the mystery of mysteries. It is the gate of all spirituality.

Here, we may say, is an expression of the implications any student may derive from pondering the First Fundamental Proposition of *The Secret Doctrine,* "an Omnipresent, Eternal, Boundless, and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought —in the words of Mandukya, 'unthinkable and unspeakable'."

This, then, is clearly a point of beginning for both the study of theosophical fundamentals and of Taoism. One is enjoined to seek first that which is the same in all beings. The most profound metaphysical task is that of comprehending that differentiations of soul, the separate "selves," are to be understood only when they are regarded as *united* as well as *differentiated.* This inner self of all is "no more I than it is you." As philosopher John McTaggart has put it:

> The self answers to the description of the fundamental differentiation of the absolute. Nothing else which we know or can imagine does so. The idea of the self has certain characteristics which can be explained if the self is taken as one of the fundamental differentiations, but of which no explanation has been offered on any other theory, except that of rejecting the idea of the self altogether, and sinking into complete scepticism. The self is so paradoxical that we can find no explanation for it, except its absolute reality.

The Art of Philosophy

Philosophy is ever the art of drawing distinctions, look at the matter how you will. The peasant uses all the propositions of the most abstract philosophy, but wrapped up, embedded, tangled, *latent* as physicists and chemists say; the philosopher gives us the propositions in their pure state.

—Georg Christoph Lichtenberg

THE EARLIEST RACES

IT is averred in Occultism that the land or island which crowns the North Pole like a skull cap, is the only one which prevails during the whole manvantara of *our* round. The first race lived in what is called the Sacred Imperishable Land. This land, it is said, never shared the fate of the other continents, because it is the one whose destiny it is to last to the end of the manvantara. It is Mount Meru. It was the cradle of the first man and will be the dwelling place of the last divine mortal, chosen as the seed for the future races of humanity. Of this mysterious and sacred land very little can be said, except, perhaps that the "Pole star has its watchful eye upon it, from the dawn to the close of the twilight of a day of the Great Breath." Concerning Mount Meru, occult teachings place it in the very center of the North Pole, pointing it out as the site of the first continent of our earth, *after* the solidification of the globe.

Says *The Secret Doctrine* with regard to the emergence of the first race: "The 'Lunar Monads' or Pitris, the ancestors of man, become in reality man himself. At the beginning of the human stage of the fourth round on this globe, they 'ooze out' their astral doubles, and it is this subtle, finer form which serves as the model round which Nature builds the *physical* man." The first two races, it is taught, never died, but only vanished. Death came only after man had become a *physical* creature. The men of the first race and also of the second, dissolved and disappeared in their progeny. Its "men" melted gradually away, becoming absorbed in the bodies of their own "sweat-born" progeny, more solid than their own. The old form vanished and was absorbed by, disappeared in, the new form, more human and physical. There was no death in those days of a period more blissful than the Golden Age, but the first, or parent material, was used for the formation of the new being, to form the body and even the inner or lower principles of the progeny.

The second race had a "sound language," to wit, chant-like sounds composed of vowels alone. This second race was psycho-spiritual mentally, and ethero-physical bodily. It was an astral race, composed of inactive androgynes: ethereal, a-sexual, and even devoid as yet of the vehicle of desire, or kama rupa, which evolved only in the third race. The first *sub*-races of this second race were born at first by the

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NOTE.—Collated from standard theosophical sources.

process described in the law of analogy; while the last began gradually, *pari passu* with the evolution of the human body, to be formed otherwise.

The land of the first race crowned the North Pole like a skull-cap. During the second race more land emerged under the waters as a continuation of the "head" from the neck. . . . The Hyperborean will be the name chosen for the second continent, the land which stretched out its promontories southward and westward from the North Pole to receive the second race, and comprised the whole of what is now known as Northern Asia. It was a bona fide continent, which knew no winter in those days. Thus Northern Asia is as old as the second race. One might even say that Asia is contemporary with man, since from the very beginnings of human life its *root*-continent, so to speak, already existed, that part of the world now known as Asia being only cut off from it at a later date, and divided by the glacial waters. "The polar lands unite and break off from each other into islands and peninsulas, yet remain ever the same. Therefore Northern Asia is called the 'eternal or perpetual land' and the Antarctic the 'ever living' and the 'concealed'."

Between the first and second races, the eternal sacred land was divided by the waters of life (the fluid of life which animates the earth). It flows around and animates her (mother earth's) body. Its one end issues from her head; it becomes foul at her feet (the Southern pole). It gets purified on its return to her heart—which beats under the foot of the sacred Shamballah, which then, in the beginnings, was not yet born. For it is in the belt of man's dwellings (the earth) that lies concealed the life and health of all that lives and breathes. During the first and second races the *belt* was covered with the great waters. But the great mother travailed under the waves and a new land was joined to the first one which our wise men call the head-gear (the cap). She travailed harder for the *third* race and her waist and navel appeared above the water. It was the belt, the sacred Himavat, which stretches around the world. . . . Occultism points to the Himalayan chain as that "belt," and maintains that whether under the water or above, it encircles the globe.

The third continent we propose to call "Lemuria," though it stands to reason that neither the names of Lemuria nor even Atlantis are the real archaic names of the lost continents, but have been adopted by us for the sake of clearness. Lemuria covered the whole area of space from the foot of the Himalayas, which separated it from the inland sea

rolling its waves over what is *now* Tibet, Mongolia and the great desert of Shamo (Gobi)—from Chittagong, westward to Hardwar, and eastward to Assam (India). From thence it stretched south across what is known to us as Southern India, Ceylon and Sumatra; then, embracing on its way, as we go south, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle. From Australia, an inland region of the Mother Continent in those ages, it extended far into the Pacific Ocean.

Three great nations claimed in antiquity a direct descent from the Kingdom of Saturn or Lemuria: these are the Egyptians, the Phœnicians and the old Greeks. But the oldest civilized country of Asia—India—can be shown to claim the same descent likewise. The two worships, of Adonis and Osiris, were born in the north of Lemuria. Nearly all the gods of Egypt, Greece and Phoenicia, as well as those of other Pantheons, are of a *northern* origin, and originated in Lemuria, towards the close of the third race, after its full physical and physiological evolution had been completed. Thus it is to this period, the Lemurian, that we have to look for the first appearance of the *Ancestors* of those who are termed by us the most ancient peoples of the world—now called respectively the Aryan Hindus, the Egyptians, and the oldest Persians, on the one hand, and the Chaldees and Phœnicians on the other.

We believe in dynasties of divine beings, those Kings and Instructors of the third race in arts and sciences. In their original divine natures, they were the beneficent Entities who, symbolized in Prometheus, brought light to the world, and endowed humanity with intellect and reason. There have been several divine dynasties—a series for every root-race beginning with the *third*. These (the third race) were governed by the divine dynasties, kings and rulers who had of mortal man only his physical appearance *as it was then*, but who were Beings from spheres higher and more celestial than our own sphere will be, long manvantaras hence. "The 'Watchers' reign over man during the whole period of Satya Yuga and the smaller subsequent yugas, *down to the beginning of the third root race;* after which it is the Patriarchs, Heroes and the Manes, the incarnated Dhyanis of a lower order, up to King Menes and the human kings of other nations." "The third race became the *Vahan* of the Lords of Wisdom. It created 'Sons of Will and Yoga,' by Kriyasakti it created them, the Holy Fathers, ancestors of the Arhats." These were the *spiritual* forefathers of all subsequent and

present Arhats, or Mahatmas, "created" in a truly immaculate way. They were the "holy seed grain" of the future Saviors of Humanity. In the first or earlier portion of this third race, while it was yet in its state of purity, the "Sons of Wisdom" who incarnated produced by Kriyasakti a progeny. Set apart, in archaic genesis, for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, "Munis and Rishis" from previous manvantaras—to form the nursery for future human adepts, on this earth and during the present cycle.

It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmans of old justly claimed descent. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost canon of proportion, as it is to the disciples of the initiates of the fourth race, the Atlanteans, who handed it over to their *Cyclopes,* the"Sons of Cycles" or of the "Infinite," from whom the name passed to still later generations of Gnostic priests. There will always be Initiates and the Profane till the end of this minor Manvantara, the present life-cycle. What is claimed is simply the fact that the wisdom imparted by the "Divine Ones"—born through the Kriyasakti powers of the third race before its fall and separation of the sexes—to the adepts of the early fourth race, has remained in all its purity in a certain Brotherhood. Happily for the human race, the "Elect Race" had already become the vehicle of incarnation of the (intellectually and spiritually) highest Dhyanis before humanity had become quite material. When the last sub-races—save some lowest—of the third race had perished with the great Lemurian continent, "the seeds of the Trinity of Wisdom" had already acquired the secret of immortality on earth, that gift which allows the same great personality to step *ad libitum* from one worn-out body to another. . . . This race could live with equal ease in water, air or fire, for it had an unlimited control over the elements. These were the "Sons of God"—the real Elohim. It was they who imparted Nature's most weird secrets to men.

When, moved by the Law of Evolution, the Lords of Wisdom infused into man the spark of consciousness, the first feeling it awoke to life and activity was a *sense of solidarity,* of one-ness with his *spiritual* creators. Devotion arose out of that feeling, and became the first and foremost motor of his nature. It lives undeniably, and has settled in all its ineradicable strength and power in the Asiatic Aryan heart from the third race direct through its first "mind-born" sons—the fruits of

Kriyasakti. It is through these "Sons of God" that the infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge. And it is they who laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars. From Manu, Thoth-Hermes, Oannes-Dagon, and Edris-Enoch, down to Plato and Panadores, all tell of the seven primitive and dual gods who descend from their celestial abode and reign on earth, teaching mankind astronomy, architecture, and all the other sciences that have come down to us. These Beings appear first as "gods" and Creators; then they merge in nascent man, to finally emerge as "divine kings and rulers." It is the Kabiri who are credited with having revealed, by producing corn or wheat, the great boon of agriculture. What Isis-Osiris, the once living Kabiria, has done in Egypt, that Ceres is said to have done in Sicily; *they all belong to one class.* To them—the Kabiri or Titans—is ascribed the invention of letters (the Devanagari, or the alphabet and language of the gods); of laws and legislature, as of the various modes of magic, so-called; and of the medicinal use of plants. Hermes, Orpheus, Cadmus, Asclepius, all those demi-gods and heroes, to whom is ascribed the revelation of sciences to men—*are all generic names.* When incarnated as kings of the divine dynasties, the Kabiri (Sons of Wisdom) gave the first impulse to civilizations, and directed the mind with which they had endued men to the invention and perfection of all the arts and sciences.

The third race ended its career in Lanka, or rather on that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the northern highland of ancient Lanka. The sinking and transformation of Lemuria began at the Arctic Circle (Norway); the cataclysm which destroyed the huge continent of which Australia is the largest remnant, was due to a series of subterranean convulsions and the breaking asunder of the ocean floors. The Pacific and Indian Oceans *were land* when Africa and South America were in infancy; Lemuria sank as these regions were upheaved. . . . "Lemuria perished 4,242,352 years ago."

THEOSOPHIC REFLECTIONS

IN no period of this eventful century has the public need of theosophic study been so apparent, nor the need for application of its eternal principles in all fields of endeavor so urgent. For the paucity of man's spiritual advancements, in marked contradistinction to his ebullient physical well-being, is now generally recognized. Theosophic study does not require that we disparage or renounce the amenities of modern living, but protects us against making a fetish of the fruits of our brain and brawn; we can relegate them to their rightful places, use our greater leisure for attention to spiritual matters, and not fritter away precious time in frenetic and useless activities.

Since, however, the major emphasis at present would seem to be on material well-being, one might be tempted on casual reflection to conclude that the mission of the indefatigable H.P.B. had met with no outstanding success, except perhaps during the early days of the Theosophical Society. Then, her philosophy—which seemed strange to Western minds—coupled with her much-disputed phenomena, created considerable furor among the intellectual and curious of Europe. It is now, nevertheless, patent to those who ponder deeply on significant evolutionary trends, that since the passing of this great lady, "pools" of Theosophy have sprung up—pools comprising those who study her writings and have in consequence developed further some of their sensitivities. Eventually and inevitably, those so tutored will seek to arouse higher manasic awareness in the masses, eroding the hard crust of materiality, and gradually ushering in a more spiritualized, and consequently more civilized, way of life.

Poised, as we are, at the threshold of the thermo-nuclear age, with its tremendous potential for destruction, it would seem inconceivable that any group of people, howsoever lofty their thoughts and idealistic their vision, could halt the onrush of events leading to cataclysmic confusion. And yet those who take Theosophy seriously—and there are more than one would imagine—know that the work initiated by H.P.B. on this hemisphere must be continued by those unafraid of self-sacrificing labor, and so aid the work of Masters, each according to his strength and vision by helping to stem the forces militating against spiritual progress.

It may well be asked how best we can serve this end, since the majority of us occupy mediocre positions in the scheme of things. Obviously,

we cannot all be leaders, knights in shining armor. But we can, of a truth, after first gaining control of the "lower" through subservience to the Higher, influence the thinking of those with whom we daily come in contact—not by argumentative processes nor a hectoring display of what might be termed philosophic erudition, but by inculcating theosophic *principles.*

Let us not fear when opportunity arises to expatiate on Karma and Reincarnation. If we have the courage to do so, it will be found that, in the majority of cases, reference to these great laws will open new avenues of thought in the minds of listeners, thus leading to further discussion, and possibly investigation. These teachings alone furnish a point of departure from servitude to religious dogma, a transition to *responsible* freedom of thought. If we reflect on what led us to see the "light," it will be found that by and large we were first intrigued by the fascinating theories of Karma and Rebirth.

While daily study of Theosophical literature is essential for self-development, yet we must remember to *carry* its messages. "While retreating within, advance boldly without," counsels *Light on the Path.* This means that while theosophic study is of paramount importance —the staff of theosophic life, as it were—yet we should not allow it to obscure our duty to those who are seeking the way. Moreover, let us remember that we are not all on the same intellectual or spiritual level of development, and that possibly those who might seem to us most untutored may in reality be eager for the opportunity to open their souls to beneficent rays of theosophical light.

If those who profess Theosophy commence each day by determining to work for the common good in their own spheres, the "pools" of Theosophy will gradually widen. This task should appeal to each student of the Higher Learning.

YOUTH-COMPANIONS ASK— AND ANSWER

THE modern social scientist seems to do quite well without the concepts of karma and reincarnation at his disposal. In fact, with the aid of heredity and environment, quite a logical and credible picture of the influences that affect and determine men's lives can be presented. One wonders, with modern psychological and sociological theory, whether these doctrines will ever have an academically defended place in the scheme of things. If so, how?

(*a*) The theories of "heredity and determinism" are accepted, if unproved, mechanisms for the explanation of the forces which move and determine human and sub-human activity. The statistical techniques of the modern social scientist have been able to demonstrate a definite correlation between the developed traits of the individual—such as intelligence, personality, susceptibility to emotional disorder, physical characteristics—and his heredity or his environment.

The influence of environmental factors is more easily controlled and hence more easily determined; yet with the free will of human beings in operation, at least on a practical basis, it becomes impossible to control and thus isolate the specific hereditary influences. The geneticists maintain, however, that the hereditary background is created by the chance selection of the trait-carrying chromosomes, with the possibility of producing literally millions of hereditary backgrounds from the same parents.

In evaluating any experimental data which must be interpreted by means of statistical analysis, the experimenter is faced with a basic question: Is it necessary to use statistical methods because the objects being studied are operating in chance interactions, or because there exist too many factors (both known and unknown) to be individually evaluated? In the first case, statistical analysis will always be necessary, and the only conclusions which may be arrived at will be general ones; in the second, the experimenter fully expects that eventually all the relevant variables will be isolated, measured, and correlated, and individual action thus explained.

The scientist of today seems to favor the first explanation of an essentially fortuitous interaction of individuals, at least as an operational thesis. The existence of such an attitude does not preclude its change

in the future, even as it has changed in the past in the continued search to explain and justify life's happenings. In the area of human interaction, scientific theory is both emotionally and ethically unsatisfactory as a basis for the explanation of the experiences that every man must undergo. Heredity and environmental theories certainly have been an attempt to "make reason out of chaos" as have the many social theories of the past, yet they all may be classified—from a scientific point of view—as theories postulated with an insufficient evaluation of the pertinent variables to enable definite conclusions. They are, further, theories of "the mass," and cannot be used to illuminate the causes of individual development. It becomes evident then, that there is a broad area of individual motivation and its causes which remains unexplained. Yet the scientist feels that further investigation is outside his domain, since the determination of the factors leading to a particular individual's development does not lend itself to controlled experiment.

The investigation of causality behind human experience may have been neglected for another reason. Knowledge about ourselves is an essentially subjective realization. Motives cannot be weighed, measured, and determined by any other person than ourselves. Modern psychoanalysts recognize this, as it is implicit in their affirmation that only the patient himself can grow to understand what caused his illness, and through his understanding alone can a cure be effected; the analyst ideally functions only as a catalyst.

A "unified field theory" of life does not lend itself to academic presentation and affirmation. Motives do not lend themselves to formulation as equations, nor is reincarnation an easy theory to verify by objective methods, as so many recent attempts demonstrate. The insurmountable difficulty seems to be the matter of defining what it is that reincarnates—a matter which in one form or another the religionists and the philosophers have been debating a long time.

Despite the fact that Karma and Reincarnation can never lend themselves to objective verification, they still suggest a way of filling important gaps in the areas of present-day scientific knowledge. If the concepts of karma and reincarnation have planted the seed in men's minds that the events governing their lives can perhaps be explained in terms of a previous context, then they have done enough.

(*b*) The concept of cause and effect is the cornerstone of scientific

theory. It allows the conviction held by scientists that the physical world can be apprehended by the reason and understood. In late years the physical world of science has been enlarged significantly by the carefully conducted experiments in extra-sensory perception at Duke University, so that now this area of human experience is acceptable as a subject for discussion in scientific circles and included in the "rational" world. Too, physics has changed over from its view that the basic substance of the physical world is atomic structure to the mind-stretching theory that energy, ever-changing in its forms, is the only "substance." Although the never-never land of metaphysics is not likely to be entered by a real scientist while on duty, yet science's concepts get more metaphysical all the time. One might expect its exponents to become more open-minded to less concrete areas as a result.

The doctrines of karma and reincarnation are neither shot through with inconsistencies nor lacking in logic, yet they embody the same crucial concept of cause and effect which science depends upon. So these doctrines really form a natural bridge to philosophy for the man of scientific background who wants a fuller explanation of the crucial questions about life than the limitations of science allow; or for the one who feels there may be meaning behind religious experience. These ideas would almost have to appeal to such a man on an individual basis, however, for science is not set up to handle them in organized fashion.

The twin doctrines depend on the premise that the soul of man is spiritual in nature, pre-existent and imperishable, since something must reincarnate and receive the results from previous acts. Assuming that the social scientist gets his ideas about the nature of man directly from the general accumulation of scientific opinion, he would hold that man is a biological phenomenon only, albeit invested with newly discovered psychic powers. If an individual in this field should decide that karma and reincarnation are tenable ideas, he could enrich his immediate contacts, but we doubt if these concepts have any chance of soon becoming academically defended in many quarters. Such works as Ducasse's *Nature, Mind, and Death* are still exceptions to the prevailing climate of opinion.

THOUGHTS ON DREAMS

(*Concluded*)

THE relationship of Higher Manas to its incarnated ray—Lower Manas—is likened to that of Father and Son. In this case, the ever-watchful Father has a knowledge at all times of the condition and status of his Son; but the Son is either totally ignorant, or has but a dim perception, of his divine parentage. It is the aim of human evolution, through successive incarnations, to make the recognition mutual and thus bring about the final reunion of the two *on earth* —as they were prior to the descent of the Kumaras into matter, and as they even now rebecome between incarnations in Devachan. The parable of the prodigal son in Luke 15:11 finds an application in the relationship between Higher and Lower Manas. When the prodigal son (lower Manas), having left his father's house (separated itself from Higher Manas), and having wasted his substance in riotous living (succumbed to the lures and temptations of *Kama*), decides in all humility to return to his Father's house (turns, through Karmic suffering, towards Higher Manas once more), then, just as a father rejoices at the return of a son thought lost and dead, so the Father within, the Higher Self, rejoices at the return of its lower Self and takes it once more under its wing. Perhaps also one of the occult meanings of Buddha's compassionate exclamation, "I would not let one cry whom I could save," is the never-failing solicitude of the Higher for the lower Self. As long as there is a single spark of the divine in the personal self, it cannot be severed from the Father within; but once that spark is extinguished, and the last bond between the two broken, the Higher, in spite of every wish and sorrow, can no longer *reach* the lower; and then is the latter lost. There is now nothing in the kamic personal soul to carry it to Devachan, and to unite it to the *Sutratma*, or Reincarnating Ego, assuring its immortality in Eternity.

It is not only unabashed and unrelieved wickedness and self-indulgence that will sever the last tie between lower and Higher Manas, but also certain psychic practices of a mediumistic nature which tempt those of impure motive who are avid for "powers." The *Transactions* (p. 77) cites a few instances in point:

> The dreamer of an entity in *Kama Loka* would probably bring upon himself a nightmare, or would run the risk of becoming "possessed"

> by the "spook" so attracted, if he happened to be a medium, or one who had made himself so passive during his waking hours that even his higher Self is now unable to protect him. This is why the mediumistic state of passivity is so dangerous, and in time renders the Higher Self entirely helpless to aid or even warn the sleeping or entranced person. Passivity paralyzes the connection between the lower and higher principles.

In reply to a question whether a Magician can summon a dreaming entity and have intercourse with it, H.P.B. states:

> In black Magic it is no rare thing to evoke the "spirit" of a sleeping person; the sorcerer may then learn from the apparition any secret he chooses, and the sleeper be quite ignorant of what is occurring. Under such circumstances that which appears is the *Mayavi rupa;* but there is always a danger that the memory of the living man will preserve the recollections of the evocation and remember it as a vivid dream. If it is not, however, at a great distance, the Double or *Linga Sarira* may be evoked, but this can neither speak nor give information, and there is always the possibility of the sleeper being killed through this forced separation. Many sudden deaths in sleep have thus occurred, and the world been no wiser.

"Throughout this vast universe the good will seek the good and the evil the evil, each will be consciously *drawn to its own kind,*" wrote William Q. Judge in "Considerations on Magic." The character of our objective attractions, i.e., our attractions to other beings, is determined by the principle which is dominant or first in our lives. Those who are drawn to their Higher Selves will attract Beings of a high moral order, and this whether awake or asleep; those who gravitate towards the animal in them can only attract entities of a correspondingly low order, and this too, whether awake or asleep. That this is a law of affinity is indicated in a footnote on page 288 of the first volume of *The Secret Doctrine.* We quote pertinent parts:

> In Esoteric parlance, they (the guardian spirits of the human race; "those who dwell in the neighborhood of the immortals, and thence watch over human affairs," as Hermes has it) are called *Chitkala,* some of which are those who have furnished man with his fourth and fifth Principles; and others the *Pitris* so-called. . . . The root of the name is *Chiti,* "that by which the effects and consequences of actions and kinds of knowledge are selected for the use of the soul," or conscience the *inner* Voice in man. With the Yogis, the *Chiti* is a synonym of *Mahat,* the first and divine intellect; but in Esoteric philosophy *Mahat* is the root of Chiti, its germ; and *Chiti* is a quality

> of *Manas* in conjunction with Buddhi, *a quality that attracts to itself by spiritual affinity a Chitkala when it develops sufficiently in man.* (Italics ours.) This is why it is said that *Chiti* is a voice acquiring mystic life and becoming Kwan-Yin.

One of the cardinal teachings of Theosophy is the existence in the Astral Light of the record of every thought, word, and deed. This astral record is that of the life of the personal man. In *Transactions* H.P.B. taught that the "dreams" of the Spiritual Ego were also recorded; for these dreams are, in reality, the waking state and actions of the true Self. This record is made in the Akasa, the highest and purest "layer" of the *Anima Mundi,* while the Astral Light is the lowest aspect of the Soul of the World. It is evident that between these two records there exists the same gulf as that between the divine Ego and its earthly counterpart, the personal man; and it is also clear that to the same extent that the physical man is inspired by, and draws close to, his own *inner* God, does the lower, astral record reflect the spirit and trend of the higher Akasic record. Since "the universal consciousness of the real Ego transcends a millionfold the self-consciousness of the personal or false Ego," the Akasic record of the "dreams" of the Higher Ego can rarely reflect itself *as such,* but comes through to the lower mind in symbolic and pictorial forms—the forms assumed by the vast majority of our dreams. It is for each one to try to interpret his own dreams, as they are the messages directed peculiarly to the dreamer himself. As H.P.B. taught: "Every dreaming Ego differs from every other, as our physical bodies do. If everything in the universe has seven keys to its symbolism on the physical plane, how many keys may it not have on higher planes?" The benign influence of the Higher Ego frequently manifests itself in an unmistakable feeling of refreshment, of inspiration, and of inner peace—the spiritual distillation of the Ego's higher thoughts and deeds. This "feeling" is, in reality, a point of synchronous vibration of the Higher and lower Egos, and if properly cherished by the waking man will lead to deeper understanding and ever-closer association of the "two" Egos in man.

This close association and parallel outlook and purpose of the Higher and Lower Egos in man is graphically portrayed in what is, most likely, an actual Akasic record of the ideation of an Immortal Ego and the ready response to its divine ideation by the personal Ego, a response engendered by intense Karmic sorrow and suffering.

We refer to the mention in *Transactions,* in connection with the

"tablets of memory" of the animal man and the spiritual Ego, of an article by H.P.B. entitled "Karmic Visions," which appeared in the June, 1888 issue of *Lucifer*. H.P.B. asked her students to "note the description of the real Ego, sitting as a spectator of the life of the hero, and perhaps something will strike you." The "hero" referred to was Frederick III of Germany who died of cancer of the *throat* in June, 1888, the very month that *Karmic Visions* appeared in *Lucifer*. He reigned only 99 days, and inspired the love and esteem of all who knew him for his compassionate nature and nobility of soul. The last reprint of "Karmic Visions" in THEOSOPHY 35, was followed by a short account of the character of Frederick III, from which we quote some sentences:

> In the *Ocean of Theosophy,* Mr. Judge refers to him as a reincarnation of Clovis, the Pagan king who adopted the "God of battles" and thereafter served the Christian faith with the sinews of war, treachery and assassination. How different this character was from that of Frederick the Great appears in the following extracts from books about the ill-fated Emperor.

This is followed by several extracts which speak with deep and reverential feeling of this unusual ruler. The article concludes with this observation:

> One can only speculate upon what would have been the fate of Europe and the world had Frederick III lived to accomplish the reforms he had at heart, and what might have been avoided in the way of international disaster if "Karmic Visions" had impressed its readers as something more than a dramatic story, another "nightmare tale."

It is probable that in this case, as with the vast majority of humans in dreamless sleep, the thoughts and actions of the Higher Ego were, at best, but partially perceived by the "hero," the Lower Soul-Ego; that what *was* transmitted fully, and exerted a powerful influence on the suffering heir to a throne, was the ensouling moral power of the Higher Ego's divine thought. The actual Akasic record could, of course, be easily read by an Adept; and as much as was useful was recorded in this case for the sake of the lessons sought to be imparted.

It was the agony of a fateful sickness that transformed a man who gloried in war to one who became conscious of its horrors and dedicated himself to its abolition. "Karmic Visions" contains a number of elo-

quent passages depicting this transformation. We quote the one in which the Soul-Ego, after a vision of a long series of the past lives of its Spirit-Soul, and their Karmic implications on the present and future, vows to undo the errors of the past and labor for a brighter morrow:

> "What is my Future?" asks despairingly of Skuld, the third Norn sister, the Soul-Ego. "Is it to be for ever dark with tears, and bereaved of Hope?"
>
> No answer is received. But the Dreamer feels whirled through space, and suddenly the scene changes. The Soul-Ego finds itself on a, to it, long familiar spot, the royal bower, and the seat opposite the broken palm-tree. Before it stretches, as formerly, the vast blue expanse of waters, glassing the rocks and cliffs; there too, is the lonely palm, doomed to quick disappearance. The soft mellow voice of the incessant ripple of the light waves now assumes human speech, and reminds the Soul-Ego of the vows formed more than once on that spot. And the Dreamer repeats with enthusiasm the words prounounced before.
>
> "Never, oh, never shall I henceforth, sacrifice for vainglorious fame or ambition, a single son of my motherland! Our world is so full of unavoidable misery, so poor with joys and bliss, and shall I add to its cup of bitterness and fathomless ocean of woe and blood, called WAR? Avaunt such thought! . . ."

The turning-point in the life of the incarnated ray—the personal man—is the birth of an awareness of the vow of its own Higher Self, when, together with all other Manasa-Putras, it donned a "coat of skin," and voluntarily and knowingly assumed "the burdens of all future sins of its future personalities." The lower now becomes a trustworthy agent of the Higher; they no longer work at cross-purposes; both now travel as one in the same direction and towards the same goal. The human mind and its instrument the brain become more and more porous to, and receptive of, the influences of the Higher Ego; and thus the Egoic dreams become definite means of Soul evolution. Such means have always been taught and cultivated in the schools of Raja Yoga or spiritual occultism in all ages. Even in the Biblical Book of Job, which is really an ancient book dealing with the trials of initiation, we find the same teaching in Chapter 33, verses 15 and 16: "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he [man's own inner God] openeth the ears of men and sealeth their instruction."

ON THE LOOKOUT

Miscellaneous Science Notes

"Physics" is in flux these days—so much so that physicists themselves are admittedly confused. Recent "explorations" of the universe at both the macrocosmic and sub-atomic levels have shown that many familiar concepts can no longer be regarded as valid, while new syntheses are not yet clearly formulated. For example, Royce Brier's column in the San Francisco *Chronicle,* Feb. 4 (rather exhilarating reading for the Theosophist) introduces "newer concepts" in astronomy—concepts which tie in neatly with very old theosophical doctrines.

Mr. Brier recounts his version of the Greek conception of the cosmos, carries on through Copernicus, and arrives at the assumptions in vogue in 1900. "At that time," he says:

> The Milky Way was the far side of the Galaxy. The nearest star was 26 trillion miles away. First there were 100 million, then 40 billion stars in the Galaxy. Outside the Galaxy, but attached to it, were many fuzzy pinwheels—nebulae.

The Universe Expands

> But then they decided the Galaxy was a pinwheel, too, a whirling spiral system with arms. It was 100 thousand light years (a light year is 6 trillion miles) across, and a few thousand thick, shaped like a watch.
>
> This led to the suspicion the nubulae were galaxies, independent systems not attached to ours. It was no longer *the* Galaxy, but *our* galaxy. The other galaxies, instead of being thousands of light years distant were in the millions. The finest and nearest big one, Andromeda (2 million light years), seemed to be almost a twin of ours.
>
> About this time we discovered the sun is not placed importantly in our galaxy, but is in one of the spiral arms. This was almost as unpleasant as conceiving a mobile earth, but there seemed to be nothing we could do about it.

And now, Super Galaxies

> Barely 35 years ago the galaxies appeared hit or miss, as if you poured a bag of marbles on the floor. Then they found galaxies tend to travel in one general direction in flocks of, say, 20. Our galaxy and Andromeda are in the same flock. But no matter how far

you peered, there were galaxies, no thinning out. There were not only millions but billions, recently they have said trillions.

Now comes a French astronomer, Gerard de Baucouleurs, saying he has evidence the groups are organized in supergalaxies. Each super is populated by tens of thousands of galaxies, and repeats the spiral form of the galaxy, watch-thin, spiral arms. The super may be 40 million light years in diameter, and that would be 240 quintillion miles!

The foregoing sketch certainly suggests "the Eternity of the Universe *in toto* as a boundless plane; periodically the playground of numberless Universes incessantly manifesting and disappearing. . . ."

SURVEY MAPS HEAVENS

Science Digest for March epitomizes a report on the National Geographic Society-Palomar Observatory Sky Survey, begun seven years ago and recently completed. According to *Science Digest*:

Tens of thousands of star-galaxy clusters, the largest units of matter known, have been found in the far reaches of space. Before the survey began, scarcely three dozen such clusters had ever been seen.

The size of such galaxies can be seen from the Milky Way, of which our own solar system is a tiny fraction. It contains more than 100 billion suns, gathered in a gigantic pinwheel spinning in space. Light, travelling 186,000 miles a second, requires 100,000 years to cross from rim to rim. In contrast, light from the moon reaches the earth in about 1¼ seconds.

It is groups of such huge star systems that have been discovered in the survey. As many as 50,000 individual galaxies have been found in a section of the sky no larger than the bowl of the Dipper.

ASTRONOMERS SPECULATE

With the new data at hand, it is but natural that astronomers should speculate further on how the universe was created. "One theory," says *Science Digest,* "holds that all matter was once packed together in a 'super-dense' state. A tremendous explosion started it flying outward. Another theory declares that the universe is in continuous creation." The article continues:

New galaxies are being formed to take the place of others that are rushing out into space. New matter to create new stars appears all the time, so the stars can merge into galaxies and move away.

The tendency of distant galaxies to speed away from us and from each other is confirmed by the Sky Survey. Astronomers have been able to demonstrate that distant galaxies are moving away with tre-

mendous speed, some as fast as 38,000 miles a second—or 1/5th the speed of light itself. . . .

The survey maps the three quarters of the heavens visible from Palomar Mountain in California—a segment of space reaching out an incredible distance of a billion light years. A light year is about 6 million million miles.

Whence the Milky Way?

Scientists, so far as we know, do not speculate beyond what happens *in* the Milky Way to produce "a universe." But whence the Milky Way *itself?* Sloka 4 in the third stanza in the *Book of Dzyan* provides an answer in symbolic form: "The radiant essence becomes seven inside, seven outside. The luminous egg . . . curdles and spreads in milk-white curds throughout the depths of Mother, the root that grows in the ocean of Life."

H.P.B.'s comment on this Sloka is found in *Transactions* (p. 107):

> The radiant essence, luminous egg or Golden Egg of Brahma, or again, Hiranyagharba, are identical. The Root that grows in the ocean of life is the potentiality that transforms into objective differentiated matter the universal, subjective, ubiquitous but homogeneous germ, or the eternal essence which contains the potency of abstract nature. . . . The Radiant Essence curdled and spread through the depths of Space . . . is the Milky Way, the world-stuff, or primordial matter in its first form. . . .
>
> The world-stuff informs itself through various planes and cannot be said to be resolved into stars or to have become molecular until it reaches the plane of being of the visible or objective Universe.

In the Astronomical Limelight

Because astronomers are fascinated with what they are finding out about the Milky Way, and are continually reporting the results of their observations in the newspapers, further *Transactions* comment should be of interest:

> The curds [of Sloka 4, *Dzyan*] are the first differentiation and probably refer to that cosmic matter which is supposed to be the origin of the "Milky Way"—the matter we know. . . . This matter, radiant and cool, becomes at the first awakening of cosmic motion, scattered through space, appearing when seen from the earth, in clusters and lumps, like curds in thin milk. These are the seeds of future worlds, the "star-stuff."
>
> Q. Is it to be supposed that the Milky Way is composed of matter in a state of differentiation other than that with which we are acquainted?

A. I thoroughly believe so. It is the store-house of the materials from which the stars, planets and other celestial bodies are produced. Matter in this state does not exist on earth; but that which is already differentiated and found on earth is also found on other planets and *vice-versa*. But, as I understand, before reaching the planets from its condition in the Milky Way, matter has first to pass through many stages of differentiation. The matter, for instance, within the Solar system is in an entirely different state from that which is outside or beyond the system.

Q. Is there a difference between the Nebulae and the Milky Way?

A. The same, I should say, that there is between a highway road and the stones and mud upon that road. There must be, of course, a difference between the matter of the Milky Way and that of the various Nebulae, and these again must differ among themselves.

PERIODICITY OF UNIVERSE IMPLIED

Another line of thought is found in the New York *Herald Tribune* (Dec. 15, 1956):

New scientific findings indicate the universe may be pulsing like a gigantic heart, expanding and contracting in periods of many billions of years. The findings also indicate that the present rate of expansion may be slowing down and that eventually a period of contraction will follow.

It has long been believed that the universe, with its millions of star systems like the Milky Way, is blowing up like a toy balloon. That the universe is expanding was first indicated some three decades ago when examination of their light disclosed that galaxies were receding from one another at speeds up to one-fifth that of light. . . .

But recent observations . . . with the Palomar telescope seem to indicate that two faint clusters of galaxies about a billion light-years away are moving faster than in direct proportion to their distance. . . . The tentative conclusion, therefore, is that a billion years ago the universe was expanding more rapidly than it is now.

If later information confirms that the universe is, indeed, oscillating, the inference will be that it has gone through many births and deaths.

Since its latest re-birth five or six billion years ago, the universe has been steadily evolving. But if its expansion rate is slowing, at some future time the universe will begin to contract again.

A LIVING, BREATHING UNIVERSE

The idea of expansion and contraction is inherent in the *Secret Doctrine* metaphor "the Great Breath": "What is it that is ever coming and going?" "The Great Breath." Further—

> The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of "the Great Breath," which is eternal, and which, being Motion, is one of the three aspects of the Absolute—Abstract Space and Duration being the other two. When the "Great Breath" is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity—the One Existence—which breathes out a thought, as it were, which becomes the Kosmos. So also is it when the Divine Breath is inspired again the Universe disappears into the bosom of "the Great Mother," who then sleeps "wrapped in her invisible robes." (*S.D.* I, 43.)

"The Secret Doctrine teaches the progressive development of everything, worlds as well at atoms."

Our Own Galaxy Heard From

The Los Angeles *Examiner* (April 9) describes a Massachusetts Institute of Technology experiment for estimating cosmic ray showers. The scientists detected an "almost incredible" shower about 10,000 times normal size. Although cosmic showers "go on all the time," such a vast shower as was reported may not occur over a 50-acre tract oftener than once in eight years. MIT's physicist, Dr. Bruno Rossi, observed:

> We were lucky to get one in our first year. These results point to the necessity for a drastic revision of previous ideas concerning the origin of cosmic rays and possibly the condition of intergalactic space.
>
> They may even mean that our concept of the size and shape of our galaxy is wrong.

What is the Purpose of the Universe?

The New York *Times* for March 25 reprints a portion of an address before the Franklin Institute by Prof. W. F. G. Swann, one of the country's leading physicists. Dr. Swann said:

> As we peer about in the universe, we see certain stars which have attained a great degree of old age. It seems that in about ten or twelve billion years' time we may expect to find nothing but the dead remnants of a glorious past, with the universe no more than a huge cemetery with no further life or potentiality of activity.
>
> The spectacle is a depressing one, and one may well wonder whether any real intent or purpose would have been achieved by it. Was the purpose really to create a fifteen billion year spectacle? Was the universe made that it might be observed by what we call living beings during the brief lifetimes of such individual beings, or even during the brief lifetime of all life in the universe?
>
> If it is not this, are we merely confronted with an end which is naught but a confession of failure?

BEYOND THE END OF THE UNIVERSE

Dr. Swann now indicates that he does not believe his previous questions can be answered in the affirmative:

> Has this material universe constituted merely the chrysalis from which a very much more beautiful structure has been born, or is to be born, a structure in which the things to be spoken of are such things as souls, things which have left behind the battles of their birth, and formed a spiritual world where strife no longer is to be found, neither strife of human beings nor the strife of cosmical forces, and where death is no longer the inevitable end of the strife?
>
> . . . We shall see something remaining, something that is indeed very real, something that was hidden from us in large measure during our mortal lives, but which will remain as the only final reality after the material universe, which gave it birth, has died.

THE REAL PURPOSE OF THE UNIVERSE

Dr. Swann's series of questions, and his tentative answer, lead us naturally to occult teachings for our answer:

> The day when "the spark will re-become the Flame (man will merge into his Dhyan Chohan) myself and others, thyself and me," . . . means this: In *Paranirvana*—when *Pralaya* will have reduced not only material and psychical bodies, but even the spiritual *Ego(s)* to their original principle—the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have re-entered the *Great Breath.* In other words, everything will be "merged in Brahma" or the divine unity. . . .
>
> Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the Universe, which manifests periodically, for purposes of the collective progress of the countless *lives,* the outbreathings of the One *Life;* in order that through the *Ever-Becoming,* every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL. (*The Secret Doctrine* I, 265; 268.)

PREHISTORIC MAN GETS NEW LOOK

This title headed a report in the New York *Times* (Dec. 28, 1956) of the 123rd annual meeting of the American Association for the Advancement of Science. One of the panels commemorated the one hundredth anniversary of the discovery of the Neanderthal Man near

Dusseldorf, Germany. Two long-held theories were denied concerning his stature, appearance, and mental development. The first theory was that the Neanderthal Man was a heavy-browed, stoop-shouldered brute "with canine fangs, hideous face and ferocious eyes," walking pitched forward with arms dangling. This is slander, according to Dr. William L. Straus, Jr. of Johns Hopkins University (*Time,* Jan. 7). Neanderthal Man's carriage, he declared, had been as erect as modern man's until crippling osteo-arthritis took its toll.

Neanderthal Capable of Emotion

The second theory was that the Neanderthal's mind was fogged in a loutish semi-stupor, incapable of human emotion and belief. Dr. Loren C. Eiseley, of the University of Pennsylvania, refuting this theory, called to mind the burial vault of Neanderthal men found in a cave near La Chapelle-aux Saints in France. The *Times* states:

> There, massive flint-hardened hands had shaped a sepulcher with flat stones . . . to protect the dead man's head. A haunch of meat and work flints had been placed at his side for the long night's journey. "These men, whose brain was locked in a skull reminiscent of an ape, these men whom serious scientists had contended to possess no thoughts beyond those of a brute," Dr. Eiseley said, "had laid down their dead in grief."

As reported in *Time,* "his brain was as big as that of many modern men. It gave him, for one thing, the emotional ability to form a kind of religion with belief in a future life."

They Saw What They Wanted to See

The *Times* report stated that "as other fossils [of Neanderthal Man] were discovered, investigators made poor reconstructions *and saw what they wanted to see.*" These old views, however, had already been challenged by Prof. Frederick Wood Jones in *Hallmarks of Mankind.* Dr. Jones has little respect for learned books which picture primitive man as a bent-over bruiser with a club in one hand and a rock in the other—as Lookout (Theosophy 40:185) has made clear. Lookout further noted that contemporary anthropologists admit bias on the part of their predecessors, a bias which has permeated our whole culture for more than a century.

An illuminating light on the foregoing discoveries may be found in *The Secret Doctrine*:

> . . . from historic to Neolithic and from Neolithic to Palæolithic man, things slope downwards on an inclined plane from the rudiments of civilization to the most abject barbarism—*in Europe again.* We are made also to face the "mammoth age"—the extreme or earliest division of the Palæolithic age—in which the great rudeness of implements reaches its maximum, and the *brutal* (?) appearance of contemporary skulls, such as the Neanderthal, point to a very low type of Humanity. But they may sometimes point also to something besides; to a race of men quite distinct from our (Fifth Race) Humanity. (*S.D.* II, 724.)

FURTHER OCCULT TEACHINGS

> The *pure* Atlantean stocks—of which the tall quaternary cave-men were, in part, the direct descendants—immigrated into Europe long prior to the Glacial Period; in fact as far back as the Pliocene and Miocene times in the Tertiary. . . . These colonists were portions of the once glorious race, whose cycle from the *Eocene* downwards had been running down the scale. . . . As to the African tribes—themselves diverging offshoots of Atlanteans modified by climate and conditions—they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped Stone-Age. *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted—the incubus of the *Atlantean Karma* is upon them. Finally, Palæolithic man makes room for his successor—and disappears almost entirely from the scene. (*S.D.* II, 740 and fn.)

It has taken a century for the scientists to change their views on man's supposed brute ancestry. Let us hope that it will not take another hundred years for this slander to be erased from the school textbooks, museum exhibits, and most of all, from the mind of the race.

"CRIMINALS" IN FOOD PRODUCTS

The line between proper devotion to "nature's laws" in the handling of food products and an over-concern which may too easily be labeled "fadism" is doubtless fine. *Newsweek* (Sept. 3), however, provides additional ground for believing that health-food enthusiasts make better counsellors than the "scientific" salesmen for pharmaceutical and chemical manufacturers. Apparently it is *now* recognized that long-term use of food preservatives may have even so alarming an effect as cancer. *Newsweek* states:

> Biochemists have long been troubled by the sneaking suspicion that some foods, when they reach the consumer, contain substances that could cause cancer several years later. Last week in Rome, at the windup of a symposium of cancer specialists from 21 nations, this long-repressed fear was finally brought into the open. Unanimously, the symposium's scientists . . . branded as definitely cancer-producing a number of chemicals widely used for preserving foods. (Though now banned in the U.S., the guilty preservatives are still at large in Europe.)
>
> Yet, there was concern over the symposium's copious listing of food additives that exist in a laboratory limbo, i.e., they have yet to be proved either safe or dangerous. . . . Some are added as artificial flavorings, coloring, thickeners, sweeteners, or bleaches. Others may turn up as emulsifiers in salad dressing or cheese or as preservatives in things like jam or hot dogs.

Present Legal Safeguards Insufficient

Some Food and Drug Administration officials, the article continues, "viewed the Rome pronouncements as unnecessarily alarmist; others were thankful for the public airing of their private nightmares." One FDA expert said: "Those 150 substances are a real no-man's-land. There are undoubtedly some that ought not to be in use right now."

The consumer, *Newsweek* indicates, is not yet sufficiently protected:

> With notable lack of success, the FDA has been urging legislation that would require food producers to prove that the additives they use are harmless. As the law now stands, a manufacturer can be prosecuted only after it has been shown that a customer has been injured. This may take years. All too often chemicals have been introduced into foods and investigations into their safety have followed later.

Action of Food Forces

"Maintenance of the human body," suggests a subscriber, "demands the same enlightenment and harmonious care as does the maintenance of the solar system. The two are in one sense identical"; and what he has to say applies suggestively to the foregoing item:

> There being no spot in the universe exempt from the action of forces, our foods are also such repositories. Foods being allied to other parts of Nature's greater organism, to the plants and stellar bodies, under what can be called the Law of Correspondences, they attract the specific influences of their relationships. The developed elements of the greater cosmos are, under this Law, present at least in type and germ, in the little cosmos; and like attracts like.

Botanists who are also medical philosophers have long taught that among medicinal plants are to be found correspondences to all the peculiar tendencies which are the heirloom of humans. A specific ailment can be helped and often cured by a specific plant substance bearing relationship to the ailment; and some men have written and taught that this conjunction between the two, man and plant kingdom, is due to the specific influence radiating from the "star" to which both disease and medicine are related by an immortal sympathy.

In the matter of the stronger potencies usually known as drug elements, such conjunctions can, as anyone will understand, be severe. That such combinations sometimes result in death to the organism is known; but the missing factor of the specific attracted influences from out the etheric surroundings is seldom if ever taken into account. Yet one need not continue to aid the "destroyers" through ignorance. One need not remain wilfully blind.

ANOTHER CALL TO AWAKEN

"Dr. W. Coda Martin, a New York physician well known as a medical critic of the 'chemicalization' of agriculture, said tonight that at the present 'appalling rate of degeneration," 75 per cent of the nation's young men will be physically or mentally unfit for active military service within twenty-five years." (The New York *Herald-Tribune,* March 3.) Dr. Martin contends that "much of the nation's food has been deprived of nutritional values by chemical fertilization." According to statistics assembled by him, an expected 284 per cent increase in pesticides will have to be used on only 1 per cent increase in land acreage. "By this time," the *Herald-Tribune* comments, "we will be knee-high in chemicals on our farms." It then quotes Dr. Martin:

The physical and mental strength of our nation is being lowered daily by the effects of these insecticides on our body metabolism and there is reason to believe that the effects will be increased with their future use—unless something is done to control the use of these insecticides on our food before the deterioration of the nation's health reaches a point of no return.

THE UNITED LODGE OF THEOSOPHISTS

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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